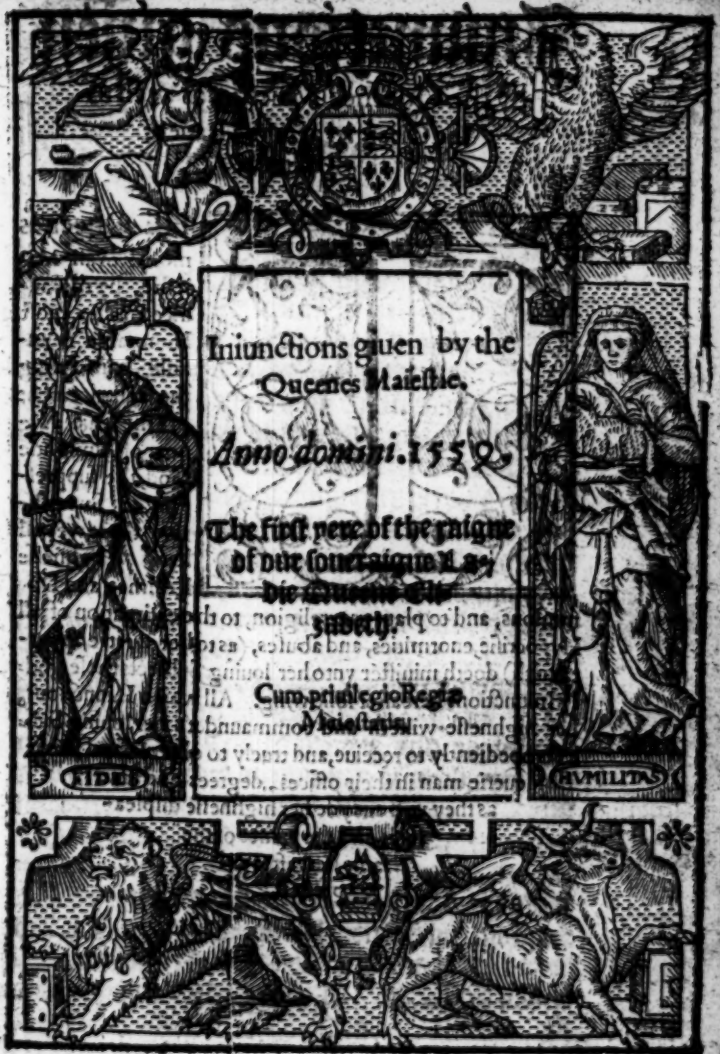

Iniunctions giuen by the Queenes Maiestie.

Anno domini. 1559.

The first yere of the raigne of our soueraigne Lady Elizabeth.

Cum priuilegio Regiæ Maiestatis.

Iniunctions giuen by the Queenes Maieſtie, as well to the Cleargie, as to the Laitie of this Realme.

THE Queenes moſt Royall Maieſtie, by the aduice of her moſt Honorable counſaile, intending the aduancement of the true Honour of Almightie God, the ſuppreſſion of Superſtition thorowe all her Highneſſe Realmes and Dominions, and to plant true religion, to the extirpation of all Hypocriſie, enormities, and abuſes, (as to her duetie appertaineth) doeth miniſter vnto her louing Subiects theſe godly Iniunctions hereafter following. All which Iniunctions, her highneſſe willeth and commaundeth her louing Subiects obediently to receiue, and truely to obſerue and keepe euerie man in their offices, degrees and ſtates, as they will auoyde her highneſſe diſpleaſure, and the paines of the ſame hereafter expreſſed.

Iniunctions.

THE first is, that all Deanes, Archedeacons, Parsons, Vicars, and all other Ecclesiasticall persons, shall faythfully keepe and obserue, and as farre as in them may lie, shall cause to bee obserued and kept of other, al and singular Lawes and Statutes made for the restoring of the Crowne, the auncient iurisdiction ouer the state Ecclesiasticall, and abolishing of all foraigne power, repugnaunt to the same. And furthermore all Ecclesiasticall persons hauing cure of soule, shall to the vttermost of their witte, knowledge, and learning: purely and sincerely, and without any colour or dissimulation, declare, manifest, and open foure times euery yeare at the least, in their Sermons and other Collations, that all blurped and foraigne power, hauing no establishment nor ground by the law of GOD, is for most iust causes taken awaye and abolished: and that therefore no manner of obedience and subiection within her highnesse Realmes, and Dominions, is due vnto anie such foraigne power. And that the Queenes power within hir Realmes and Dominions, is the highest power vnder GOD, to whom all men within the same Realmes and Dominions by Gods Lawes owe most loyaltie and obedience, aboue

1 Blurred and foraigne authoritie.

all other powers and potentates in earth.

2 Besides this, to the intent that all superstition and hypocrisye crepte into dyuers mens hartes, may vanish away, they shall not set forth, or extol the dignity of any Images, reliques or miracles, but declaring the abuse of ye same they shall teach, that all goodnes, health, and grace, ought to be both asked and looked for only of God, as of the very authoure and giuer of the same, and of none other.

Images.

3 Item, that they the persons aboue rehearsed, shall preach in their Churches, and euery other cure they haue, one Sermon euerye moneth of the yere at the least, wherein they shall purely and sauoirsly declare the word of GOD, and in the same exhort their hearers to the workes of fayth, as merrie and the citie, specially prescribed, and commaunded in scripture, and that the workes deuised by mans fantasies besides scripture (as wandring of pilgrimages, setting vp of candels praying vpon beades, or such like superstition) haue not only no promise of reward in scripture for doing of them: but cōtrariwise great threatnings and maledictions of GOD, for that they be thinges tending to idolatrie and superstition, which of all other offences, God almightie doth most detest and abhorre, for that the same deminish most his honour and glorie.

3 Sermon euery moneth.

Workes of fayth.

Workes of mans deuise.

4 Item, that they the persons aboue rehearsed, shall preach in their owne persons once in euery quarter of the yeare at the least, one sermon, being licenced specially thereunto, as is specified here-

Quarter Sermon, or homilie.

hereafter, or else shall read some Homely prescribed to be used by the Queenes authoritie, euerie Sunday at the least, vnlesse some other Preacher sufficiently licenced, as hereafter chaunce to come to the Parish for the same purpose of preaching.

Item that euery holy day throughe the yeare, when there haue no sermon, they shall immediatly after the Gospell, openly and plainly recite to their parishioners in the Pulpit, the Paternoster, the Creede, and the ten commaundements in English, to the intent the people may learne the same by hart, exhorting all parents and housholders, to teach their children and seruaunts the same, as they are bound by the lawe of God and conscience to do. 5 The Paternoster, creede: & ten commaundments.

Also, that they shall prouide within three monethes next after this iniunction, at the charges of the Parish, one booke of the whole Bible of the largest volume in English: and within one yeare next after the said iniunction, the Paraphrases of Erasmus also in English vpon the Gospel, and the same set vp in some conuenient place within the said Church, that they haue cure of, where as their parishioners may most commodiously resort vnto the same, and reade the same, out of the time of common Seruice. The charges of the Paraphrases shall be by the Parson or Proprietarie, and parishioners, borne by equall portions, and they shall discourage no man from the reading of any part of the Bible, either in Latine or in English, but shall 6 The Bible and Paraphrases.

rather exhort euerie person to reade the same with great humilitie and reuerence, as the verie liuely words of GOD, and the speciall foode of mans soule, whiche all Christian persons are bound to imbrace, beleeue, and follow, if they looke to be saued, whereby they may the better know their dueties to God, to their soueraigne Ladie the Queene, and their neighbour, euer gently and charitably exhorting them, and in hir Maiesties name straightly charging and commaunding them, that in the reading thereof, no man to reason or contende, but quietly to heare the reader.

Haunting of Alehouses by Ecclesiasticall persons.

7 Also, the sayd Ecclesiasticall persons, shall in no wise at any vnlawfull time, nor for any other cause then for their honest necessities, haunte or resorte to anie Tauerns or Alehouses. And after their meates they shall not giue themselues to drinking or pot, spending their time idlely by day or by night, at Dice, Cards, or Tables playing, or any other vnlawful game, but at al times as they shall haue leisure, they shall heare or read somewhat of holy scripture, or shall occupy themselues with some other honest studie or exercise, and that they alwayes doe the thinges whiche appertaine to honestie, and indeuour to profite the common wealth, hauing alwayes in minde that they ought to excel all other in purity of life, and should be examples to the people to liue wel and Christianly.

Preachers not licenced.

8 Also, that they shall admit no man to preach within any their cures, but such as shall appeare

vnto

vnto them to be sufficiently licenced therunto by the Queenes maiesty, or the Archbishop of Canterburie, or the Archbishop of Yorke, in either their prouinces, or the Bishop of the Diocesse, or by the Queenes Maiesties Visitors. And such as shall be so licenced, they shall gladly receiue to declare the worde of God at conuenient times, without any resistaunce or contradiction. And that no other bee suffered to preache out of his owne cure or parish, then such as shall be licensed as is aboue expressed.

Also, if they do or shall know any man within their Parish, or elsewhere, that is a letter of the word of God to be read in English, or syncerely preached, or of the execution of these Queenes maiesties Iniunctions, or a fawter of any vsurped and forraigne power, nowe by the lawes of this realme iustly reiected and taken away, they shall detect and present the same to the Queenes Maiestie, or to her counsaile, or to the Ordinary, or to the Iustice of peace next adioyning. 9 Letters of the word. Fawters of the vsurped power.

Also, that the Parson, Vicar, or Curate, and parishioners of euerie Parish within this Realme, shall in their Churches and Chappels keepe one booke of Register, wherein they shall write the day and yeare of euery wedding, christening and burriall, made within the Parishe for their time, and so euery man succeeding them likewise: and also therein shall write 10 A Register.

wryte euery persons name that shalbe so wedded christned, and buried. And for the safe keping of the same booke, the parishe shalbe bound to prouide of theire common charges, one sure Coffer with twoo lockes and keyes, whereof the one to remaine with the Parson, Vicar, or Curat, and the other wyth the Wardens of euerye Parishe Churche or Chappell, wherein the saide Booke shalbe layde vp, Which Booke they shall euerye Sonday take forth, and in ỳ presence of the said wardens, or one of them, wryte and record in the same all the weddinges, christeninges, and burialles, made the whole weeke before: and that done, to laye vp the booke in the said coffer, as afore, and for euery time ỳ the same shall be omitted, the party that shalbe in the fault therof shal forfeite to the sayd Churche .iii.s.iiii.d. to be imployed the one halfe to the poore mens Boxe of that parishe, the other halfe towardes the repayring of the Churche.

Distribution of the fortie part.

¶ Furthermore because the goodes of the Churche are called the goodes of the poore, & at these dayes nothing is lesse seene then the poore to be sustained with the same: all Parsons, Vicars, Pentionaries, Prebendaryes, and other beneficed men within this Deanrie, not beinge resident vpon their benefices, which may dispende yearely twenty poundes or aboue, either within this Deanrye, or elsewhere, shall distribute heereafter amonge theire poore Parishioners,

or

or other inhabitauntes there, in the presence of the Churchwardens, or some other honest man of the parish, the fourtieth part of the fruites and reuenues of their sayde Benefice, least they bee worthily noted of ingratitude, which reseruing so many partes to themselues, cannot vouchsafe to impart the fourtieth portion therof among the poore people of that Parish, that is so fruitefull and profitable vnto them.

12 Exhibition for scholers.

And to the intent that learned men may hereafter spring, the more for the execution of the premisses, euery Parsō, Vicar, Clarke, or beneficed man within this Deanrie, hauing yearely to dispende in benefices and other promotions of the Church an hundred ponndes, shall giue three li. vi.s. viii.d. in exhibition to one scholier in any of the Vniuersities and for as many C. li. more as he may dispende, to so many scholiers more shall giue like exhibition in the Vniuersitie of Oxford or Cambridge, or some Gramer Schoole, which after they haue profited in good learning, maye be partners of their Patrones, cure, & charge, as well in preaching, as otherwise in executing of their offices, or may, when neede shall be, otherwise profite the common weale with their counsaile and wisedome.

13 The fift part for reparation.

Also that all Proprietaries, Parsons, Vicars, & Clarkes, hauing Churches, chappels, or Mansions within this Deanry, shall bestow yearely hereafter vppon the same Mansions, or Chauncels of theyr Churches, being in decay, the fifth part of that their benefices, till they bee fully re-

payed, and shall alwayes keepe and maintaine in good estate.

Reading of the Iniunctions.

14 Also, that the said Parsons, Vicars, & Clarks, shall once euery quarter of the yeare reade these Iniunctions giuen vnto them, openlie and deliberately before al their parishioners at one time, or at two seuerall times in one day, to the intent that both they may bee the better admonished of their duetie, and their sayd parishioners the more moued to follow the same for their part.

Payment of tythes.

15 Also, forasmuch as by lawes established, euery man is bound to pay his Tythes: no man shall by colour of dutie omitted by theyr Curates, detaine theyr tithes, and so requite one wrong with another, or bee his owne iudge, but shall truely pay the same, as he hath bin accustomed to theyr Parsons, Vicars and Curates, without any restraint or diminution. And such lack and default as they can iustly find in their Parsons and Curates, to cal for reformation therof at their Ordinaries, and other Superiours, who vpon complaint and due proofe therof, shall reforme the same accordingly.

The new Testament and Paraphrases.

16 Also that euery Parson, Vicar, Curate, and stipendarie Priest, being vnder the degree of a maister of Arte, shall prouide a haue of his owne within three monethes after this visitation, the newe Testament both in Latine and in English, with Paraphrases vpon the same, conferring the one with the other. And the Bishoppes and other ordinaryes by themselues or their officers, in theyr synodes and visitations, shall examine the

the sayd ecclesiasticall persons, howe they haue profited in the studie of holy scripture.

17 Comfortable sentences for the sicke.

Also, that the vice of damnable dispaire may bee clearely taken away, and that tyme beleefe and stedfast hope may bee surely conceyued of all the parishioners, being in any daunger, they shall learne and haue alwaies in a readines, such comfortable places and sentences of scripture, as do set foorth the mercie, benefites, and goodnesse of almightie God, towards all penetent and beleeuing persons, that they may at al times when necessitie shall requyre, promptly comfort their flocke with the liuely worde of God, which is the onely stay of mans conscience.

18 Procession to be left.

Also, to auoyde all contention and strife which heretofore hath risen among the Queenes Maiesties subiects in sundry places of her realmes and dominions, by reason of fonde curtesie, and challenging of places in the Procession, and also that they maye the more quietlye heare that whiche is sayde or song, to theyr edifying, they shall not from henceforth in anye Parrishe Churche, at anye time vse any Procession about the Church or Churchyarde or at anye place, but immediatelye before the tyme of communion of the Sacrament, the Priestes, with other of the Quyer, shall kneele in the middest of the church, and sing or say plainelye and distinctlye, the Letanie, which is set forth in Englishe, with all the Suffrages following, to the intent ye people may heare and answere, and none other pro-

The Letanie.

cession or Letanie to be had or vsed, but the sayd Letanie in English, adding nothing thereto, but as it is nowe appointed. And in Cathedall or Collegiate Churches, the same shall bee done in such places, and in such sort, as our Commissioners in our visitation shall appoynt. And in the time of the Letany, of the common prayer, of the Sermon, and when the Priest readeth the scripture to the Parishioners, no manner of persons, without a iust & vrgent cause, shall vse any walking in the Church, ne shall departe out of the Church: and all ringing and knolling of belles shall be vtterly forborne for that time, except one bell in conuenient time to be rong or knalled before the Sermon. But yet for the retayning of the perambulation of the circuites of Parishes, they shal once in the yere at the time accustomed with the Curate and the substanciall men of the parish, walke about the Parishes as they were accustomed, and at their returne to the Church, make their common prayers.

Let hearing of diuine seruice.

19 Prouided, that the Curate in their sayde common perambulations, vsed heretofore in the dayes of Rogations, at certaine conuenient places, shall admonishe the people to giue thankes to God, in the beholding of Gods benefites, for the encrease and abundance of his fruites vpon the face of the earth, with the saying of the CIII. Psalme: Benedic anima mea, &c. or such like. At which time also the same Minister shall inculke these or such sentences, Cursed be he vvhich translateth

Perambulation of Parishes.

slatch the bounder and dolles of his Neighbour. Of such other order of prayers as shall bee hereafter appoynted.

20 Spending of the holy day.

Item, all the Queenes faythfull and louing subiects, shall from henceforth celebrate and keepe their holy day according to Gods holy will and pleasure, that is, in hearing the word of God read and taught, in priuat and publike prayers, in knowledging their offences to God, & amendment of the same, in reconciling themselues charitably to their neighbors where displeasure hath bin, in oftentimes receyuing the communion of the very bodie and blood of Christ, in visiting of the poore and sicke, vsing all soberneſſe and Godly conuersation, yet notwithstanding, all Parsons, Vicars, and Curats, shal teach and declare vnto their Parishioners, that they may with a safe and quiet conscience, after their common prayer in the time of Haruest, labour vpon the holy and festiuall dayes, and saue that thing which God hath sent: and if for any scrupelositie or grudge of conscience, men shoulde superstitiously abstaine from working vpon those dayes, that then they shoulde grieuously offend and displease God.

21 Open contrariers to be reconciled openly.

Also, for as much as variaunce and contention is a thing that most displeaseth GOD, and is most contrarie to the blessed Communion of the body and blood of our saiuour Christ, Curats shall in no wise admitte to the receyuing thereof, any of their cure and flocks, which be openlye

knowne to liue in sinne notoryous withoute repentaunce, or who hath maliciously and openlye contended with hys neighbour, vnlesse the same doe first charitably and openly reconcile himselfe againe, remitting all rancour and malice, whatsoeuer controuersye hath beene betweene them. And neuerthelesse the iust titles and rights they may charitably prosecute before such as haue authoritie to heare the same.

22 Contemners of laudable ceremonies.

Also that they shall instruct and teach in their cures, that no man ought obstinately and maliciously to breake and violate the laudable ceremonies of the church, commaunded by publique authority to be obserued.

23 The abolishmēt of things superstitious.

Also that they shall take away, vtterly extint and destroy all Shrines, couering of Shrines, all Tables, condlestickes, Trindalles, and rolles of wayre, pictures, paintinges, and all other monuments of faigned myracles, pilgrimages, idolatrye and superstition, so that there remayne no memory of the same in walles, glasse windowes or else where, within theyr churches and houses, preserving neuerthelesse, or repayring both the walles and glasse windowes, and they shall exhort all theyr parishioners to doe the lyke within their seuerall houses.

24 The pulpet.

And that the churchwardens at the common charge of the parishioners, in euery church shall prouide a comely and honest pulpit, to be set in a conuenient place within the same, and to be there seemely kept for the preaching of Gods worde.

Also

Also they shall prouide and haue within three monethes after this visitation, a strong cheste, with a hole in the vpper part thereof, to be prouided at the cost and charge of the Parish, hauing three keyes, whereof one shall remaine in the custodie of the Parson, Vicar or Curate, and the other two in the custodie of the churchwardens, or any other two honest men, to be appointed by the parish from yeare to yeare. Which chest you shall sette and fasten in a most conuenient place, to the intent the parrishioners shoulde put into it their oblations and almes for their poore neighbours. And the Parson, Vicar, and curate, shell diligently from time to time, and specially when men make theyr Testaments, call vppon, exhort and moouc their neighbours to conferre, and giue as they may well spare, to the sayde chest, declaring vnto them, whereas heretofore they haue beene diligent to bestowe much substaunce otherwise then God commaunded, vpon pardons, Pilgrimages, Trentall, decking of Images, offering of Candelles, giuing to Friers, and vpon other like blinde deuotions: they ought at this tyme to bee much more readye to helpe the poore and needye, knowing that to relieue the poore is a true worshipping of GOD, required earnestly vppon paine of euerlasting damnation, and that also whatsoeuer is giuen for theyr comfort, is giuen to Christe himselfe, and so is accepted of him, that hee will mercyfully rewarde the same with euerlasting lyfe. The whiche almes and deuotion of the people,

15 The chest for the poore.

the

The distribution of the almes.

the keepers of the keies shal at al times cōuenient take out of the chest, and distribute the same in the presence of the whole parrish, or sixe of them, to be truly and faithfully deliuered to their most needy neighbours; And if they be prouided for, then to the reparation of high wayes next adioyning, or to the poore people of suche Parrishes neare, as shalbe thought best to the said keepers of the keyes. And also the money which ryseth of Fraternities, Guildes, and other stocks of the church (except by the Queenes Maiesties autoritie it be otherwise appointed) shal be put in the sayde chest, and conuerted to the sayde vse: And also the rentes of lands, the profite of cattell, and money giuen or bequeathed to Obits, and Dirges, and to the finding of Torches, lightes, Tapers, and Lamps, shall be conuerted to the sayde vse, sauing that it shall be lawfull for them to bestowe part of the sayd profites vpon the reparation of the sayde Church, if great neede requyre, and whereas the parish is very poore, and not able otherwise to repayre the same.

Symonie.

26 Also to auoyde the detestable sinne of Simonie, because buying and selling of Benefices is execrable before God, therfore al such persons as buy any benefices, or come to them by fraude or deceyte, shall be depriued of such Benefices, and be made vnable at any time after to receyue any other spirituall promotion: and such as doe sell them, or by any colour doe bestowe them, for their owne gaine and profite, shall loose theyr

right

right and title of patronage and preſentment for that time, and the gift thereof for that vacation, ſhall appertaine to the Queenes Maieſtie.

Alſo, becauſe through lacke of preachers in many places of the Queenes realmes & dominions, the people continue in ignorance and blindneſſe, all Parſons, Vicars, and curates, ſhall reade in their churches euery Sunday one of the Homelies which are and ſhall be ſet foorth for the ſame purpoſe by the Queenes authoritie, in ſuch ſorte as they ſhall be appointed to doe in the preface of the ſame. 27 Homelies to be read.

Alſo, whereas many vndiſcrete perſons do at this day vncharitably contemne & abuſe prieſts, and Miniſters of the Church, becauſe ſome of them (hauing ſmall learning) haue of long time fauoured fond fantaſies, rather then Gods truth yet for as muche as their office and function is appoynted of God, the Queenes Maieſtie willeth and chargeth all her louing ſubiects, that from henceforth they ſhall vſe them charitably, & reuerently for their office and miniſtration ſake, and ſpecially ſuch as labour in the ſetting foorth of Gods holy worde. 28 Contempt of Miniſters.

Item, although there be no prohibition by the worde of God, nor any example of the primatiue Church, but that the Prieſts and Miniſters of the Church, may lawfully for the auoyding of fornication, haue an honeſt and ſober wife, and that for the ſame purpoſe, the ſame was by Acte of Parliament in the time of our deare Brother King Edward the ſixth made lawfull: where- 29

vpon a greate number of the Cleargie of this Realme, were then maried, and so yet continue. Yet because there hath growen offence, and some slaunder to the Churche, by lacke of discreete and sober behauiour in many Ministers of the Churche, both in chooling of their wiues, and in vndiscrete liuing with them, the remedie hereof is necessarie to be sought: It is thought therfore very necessarie, that no maner of Priest or Deacon shall hereafter take to his wife any maner of woman without the aduice and allowance first had, vpon good examination by the Bishoppe of the same Diocesse, and two Justices of the peace of the same Shyre, dwelling next to the place where the same woman hath made her moste abode before her mariage, nor without the good will of the parents of the sayde woman, if shee haue any liuing, or two of the nexte of her kinsfolkes, or for lacke of knowledge of such, of her maister or mistresse where shee serueth. And before he shall be contracted in any place, hee shall make a good and certaine proofe thereof to the Minister, or to the congregation assembled for that purpose, which shall be vpon some holy day where diuers may be present. And if any shall do otherwise, that then they shall not be permitted to minister either the woorde of the Sacraments of the Church, nor shall bee capable of any Ecclesiasticall Benefice. And for the manner of mariages of any Bishops, the same shall bee allowed and approoued by the Metropolitane of the Prouince, and also by such commissioners as

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the Queenes Maiestie shall therebnto appoynt. And if any maister or Deane, or any head of any Colledge shall purpose to marrye, the same shall not be allowed, but by such to whome the visitation of the same doth properly belong, who shall in any wise prouide that the same tend not to the hinderance of their house.

Item, her Maiestie beeing desirous to haue the Prelacie and Cleargie of this Realme to bee had as well in outward reuerence, as otherwise regarded for the worthines of their ministeries, and thinking it necessarie to haue them knowne to the people in all places and assemblies, both in the Church, and without, and thereby to receyue the honour and estimation due to the speciall messengers and Ministers of almightye God, willeth and commandeth, that all Archbishops, and Bishops, and all other that bee called or admitted to preaching or Ministerie of the Sacraments, or that be admitted into any vocation Ecclesiasticall, or into any societie of learning in eyther of the Vniuersities, or else where, shall vse and weare such seemely habites, garments, and such square cappes as were most commonly and orderly receyued in the latter yeare of the raigne of king Edward the first, not thereby meaning to attribute any holynesse or speciall worthinesse to the sayd garments, But as Saint Paule writeth, Omnia decenter & secundum ordinem fiant. 1. Cor. 14. Cap. 30 Of apparell of Ministers.

Heresies. 31 Item, that no man shall wilfully and obstinately defende or maintayne anie Heresies, errours, or false doctrine, contrarie to the fayth of Christ and his holy spirite.

Charmers. 32 Item, that no persons shall vse charmes, sorceries, inchauntments, witchcraft, soothsaying, or any such like diuelish deuice, nor shall resort at any time to the same for counsaile or helpe.

Absent from common prayer. 33 Item, that no persons shall, neglecting theyr owne Parish Church, resort to any other Church in time of common prayer or preachyng, except it be by the occasion of some extraordinarie Sermon, in some parish of the same towne.

Inholders & Alehouses. 34 Item, that no Inholders, or Alehousekeepers shall vse to sell no meat nor drinke in the tyme of common prayer, preaching, reading of the Homelies or scriptures.

Images in houses. 35 Item, that no persons keepe in their houses anye abused Images, tables, pictures, paintings, and other monuments of faigned miracles, Pilgrimages, Idolatrie and superstition.

Disturbers of Sermons or Seruice. 36 Item, that no man shall willingly let or disturbe the preacher in time of his sermon, or let or discourage any curate or Minister, to sing or say the diuine Seruice nowe set forth, nor mocke or ieast at the Ministers of such seruice.

Rash talkers of scripture. 37 Item, that no man shall talke or reason of the holy scriptures rashly, or contentiously, nor maintaine any false doctrine, or errour, but shall commune of the same when occasion is giuen, reuerently, humbly, and in the feare of God, for his comfort and better vnderstanding.

Item

Item, that no man, woman, or child, shall be otherwise occupied in the time of the Seruice, then in quiet attendaunce to heare, marke, and vnderstand that is read, preached, and ministred. 38 Attendant to the seruice.

Item, that euery Schoolemaister, & teacher, shall teach the Grammer set forth by king Henrie the eight of noble memorie, and continued in the time of king Edwarde the sixth, and none other. 39 The Grammer of King Henrie the eight.

Item, that no man shall take vppon him to teach but such as shall bee allowed by the ordinarie, and found meete, as well for his learning and dexteritie in teaching, as for sober and honest conuersation, and also for right vnderstanding of Gods true religion. 40 Allowance of schoolemaisters.

Item, that all teachers of children, shall stirre and mooue them to the loue and due reuerence of Gods true religion, nowe truely set foorth by publique authoritie. 41 Duetie of schoolemaisters.

Item, that they shall accustome their schollers reuerently to learne such sentences of scriptures, as shall bee most expedient to induce them to all godlinesse. 42 Sentences of Scripture for schollers.

Item, forasmuch as in these latter dayes, many haue beene made Priests, being children, and otherwise vtterly vnlearned, so that they couldе reade to say Mattens and Masse: the Ordinaries shall not admit any such to any cure or spirituall function. 43 Vnlearned Priests.

Item, euery Parson, Vicar, and Curate, shall vpon euery holyday, and euery second Sunday, 44 The Catechisme.

in

in the yeare, heare and instruct all ꝑ youth of the Parish, for halfe an houre at the least before euening prayer, in the ten commaundements, the articles of the beleefe, and in the Lordes prayer, and diligently examine them, and teach the Catechisme set forth in the booke of publike prayer.

45 The booke of the afflictions for Religion.

Item, that the Ordinarie doe exhibite vnto our Visitours their bookes, or a true copie of the same, cõtaining the causes why any person was imprisoned famished, or put to death for religion.

46 Ouerseers for seruice on the holy dayes.

Item, that in euery Parish, three or foure discrete men which tender Gods glorie, & his true religion, shall be appointed by the Ordinaries, diligently to see that all the Parishioners duly resort to their Church vpon all Sundayes and holy daies, and there to continue the whole time of the godly seruice, and all such as shall bee founde slacke or negligent in resorting to the Churche, hauing no great nor vrgẽt cause of absence, they shall straitly call vpon them, and after due monition if they amend not, they shall denounce them to the Ordinarie.

47 Inuentories of Church goods.

Item, that the Churchwardens of euery Parish, shall deliuer vnto our Visitours the Inuentories of Vestments, Copes, and other Ornaments, Plate, bookes, and specially of Grayles, Couchers, Legendes, Processionals, Hymnals, Manuells, Portuesses, and such like appertayning to their Church.

Item,

Item, that weekely vpon Wednesdayes and Fridayes, not being holydayes, the Curate at the accustomed howers of seruice, shall resort to Church, and cause warning to bee giuen to the people by knolling of a Bell, and say the Letanie and prayers. 48 Seruice on Wednesdaies and Fridaies.

Item, because in diuerse Collegiate, and also some parish churches heretofore, there hath bene liuinges appoynted for the maintenaunce of men and children, to vse singing in the church by meanes wherof, the laudable seruice of Musicke hath bin had in estimation, & preserued in knowledge, the Queenes Maiestie, neither meaning in any wise, the decay of any thing that might conueniently tende to the vse and continuaunce of the sayde Science, neither to haue the same in any part so abused in the Church, that therby the cõmon prayer should bee the worse vnderstanded of the hearers, willeth and commaundeth that first no alteration be made of such assignements of liuing, as heretofore hath beene appoynted to the vse of singing or Musicke in the Church, but that the same so remaine. And that there bee a modest and distinct song so vsed in all partes of the common prayers in the Church, that the same may bee as plainely vnderstanded, as if it were read without singing, and yet neuertheless for the comforting of such that delight in Musicke, it may bee permitted that in the beginning, or in the ende of Common prayers, either at Morning or Euening, there may bee song an Hymne, 49 Continuance of singing in the Church.

or

or such like Song, to the praise of almightie God, in the best sort of melodie and Musicke that may bee conueniently deuised, hauing respect that the sentence of the Hymne may be vnderstanded and perceyued.

Against slanderous and infamous wordes.

50 Item, because in all alterations, and specially in Rites and Ceremonies, there happeneth discordes among the people, and therevpon slanderous woords and railings, whereby charitie the knot of all christian society is losed: the Queenes Maiestie being most desirous of al other earthly things, that her people shoulde liue in charitie both towardes GOD and man, and therein abound in good workes, willeth, and straightlye cõmaundeth all maner her subiectes, to forbeare all vaine and contentious disputations, in matters of religion, & not to vse in despite or rebuke of any person, these contitious words, Papist, or papistical heretike, schismatike, or sacramentary, or any such like wordes of reproch. But if anie maner of person shall deserue the accusation of any such, ỹ first he be charitably admonished therof, and if that shall not amende him, then to denounce the offender to the Ordinarie, or to some higher power, hauing authoritie to correct the same.

Against Hereticall and seditious bookes.

51 Item, because there is a great abuse in the Printers of bookes, which for couetousnes cheefly regard not what they print, so they may haue gaine, whereby aryseth great disorder by publication of vnfruitefull, vaine, and infamous bookes,

bookes and papers, the Queenes maiestie straitly chargeth and commaundeth, that no manner of person shal print any maner of booke or paper, of what sort, nature, or in what language soeuer it be, except the same bee first licenced by her Maiestie, by expresse wordes in writing, or by six of her priuie counsel: or be perused and licensed by the Archbishops of Canterburie and Yorke, the Bishop of London, the Chauncelors of both Vniuersities, the Bishop being Ordinarie, and the Archdeacon also of the place, where any such shall be printed, or by two of the, whereof the Ordinarie of the place to be alwayes one. And that the names of such as shall allow the same, to bee added in the end of euery such worke, for a testimonie of the allowaunce thereof. And because many pamphlets, Playes, and Ballads, bee oftentimes printed, wherein regarde woulde bee had, that nothing therein should be either heretical, seditious, or vnseemely for christian eares: her Maiestie likewise comaundeth, that no maner of person shall enterprise to print any such except the same bee to him licenced by such her Maiesties commissioners, or three of them, as be appointed in the citie of London, to heare and determine diuers causes Ecclesiasticall, tending to the execution of certain statutes, made the last Parliament, for vniformitie of order in religion. And if any shal sell or vtter any maner of bookes or papers, being not licenced, as is abouesayde: that the same partie shall be punished by order of the sayde Commissioners, as to the quality of the

fault shall be thought meete. And touching all other bookes of matters of religion, or policie, or gouernaunce, that hath beene printed eyther on this side the Seas, or on the other side, because the diuersity of them is great, and that there needeth good consideration to be had of the particularities thereof, her Maiestie referreth the prohibition or permission thereof, to the order which her said commissioners within the Citie of London shall take & notifie. According to the which, her Maiestie straitly commaundeth all manner her subiects, and specially the wardens and companie of Stacioners to be obedient.

Prouided that these orders do not extende to any prophane authours, and workes in any language that hath bin heretofore commonly receyued or allowed in any ꝑ vniuersities or schooles but the same may be printed and vsed as by good order they were accustomed.

Reuerence of prayers. 52 Item, although almightie God is at all times to be honoured with all maner of reuerence that may be deuised: yet of all other tymes, in time of common prayer, the same is most to be regarded. Therefore, it is to bee necessarily receyued, that in tyme of the Letanie, and all other Collects, and common supplications to almightie God, al maner of people shall deuoutly and humbly kneele vpon their knees, and giue eare thereunto. And that whensoeuer the name of Iesus shall be in any Lesson, Sermon, or otherwise in the Church pronounced, that due reuerence bee made

Honour to the name of Iesus.

made of all persons yong and olde, with lowlinesse of courtesie, and vncouering of heads of the menkinde, as thereunto doeth necessarily belong, and heretofore hath bene accustomed.

Item, that all ministers & readers of publique prayers, Chapters, and Homilies, shall be charged to reade leisurely plainly and distinctly, and also such as are but meane readers, shall peruse ouer before once or twise the Chapters and Homilies, to the intent they may reade to the better vnderstanding of the people, and the more incouragement of godlinesse. 53 Curates to read distinctly.

An admonition to simple men, deceiued by malicious.

THe Queenes maiestie beeing informed that in certaine places of the Realme, sundrie of her natiue subiectes, being called to ecclesiasticall ministerie in the Church, be by sinister perswasion, and peruerse construction, induced to find some scruple in the fourme of an othe, which by an act of the last parliament is prescribed to be required of diuers persõs, for the recognition of their allegiance to her Maiestie which certainlye neuer was euer meante, ne by anye equity of wordes or good sence can be thereof gathered: would that all her louing subiects should vnderstande, that nothing was, is, or shall bee

meant or intended by the same oth to haue anie other duetie, allegiant, or bonde requyred by the same oth, then was acknowledged to bee due to ỳ most noble kings of famous memorie, king Henrie the eight, her Maiesties father, or king Edward the sixt her Maiesties brother.

And further her Maiestie forbiddeth al maner her subiects, to giue eare or credite to such peruerse & malicious persons, which most sinesterlye and maliciously labour to notifie to her lounge subiectes, howe by wordes of the sayde othe it may bee collected, that the kings or Queenes of this Realme, possessors of the Crowne, may chalenge authoritie and power of ministerie of diuine seruice in the church, wherein her sayde subiectes bee much abused by such euill disposed persons. For certainely her Maiestie neyther doeth, ne euer will chalenge anie other authoritie, then that was chalenged and lately vsed by the saide noble kings of famous memorie, king Henrie the eyght, and king Edward the sixth, which is, & was of auncient time due to the imperiall crowne of this Realme, ỳ is vnder God, to haue the soueraintie and rule ouer all manner persons borne within theseher Realmes, Dominions and countries, of what estate, either Ecclesiasticall or Temporal, so euer they be, so as no other forraigne power shal or ought to haue any superioritie ouer them. And if any person that hath conceiued any other sence of the fourme of the sayde othe, shall accept the same othe with this interpretation, sence or meaning, her Maiestie

ieſtie is well pleaſed to accept euery ſuch in that behalfe, as her good and obedient ſubiects, and ſhall acquite them of all maner penalties conteined in the ſaid acte, againſt ſuch as ſhall peremptorily or obſtinately to take the ſame othe.

For Tables in the Church.

Hereas herre Maieſtie vnderſtandeth, that in many and ſundrie parts of the Realme the aulters of the Churches be remooued, and Tables placed for the adminiſtration of the holy Sacrament, according to the fourme of the Lawe therefore prouided: And in ſome other places, the aultars be not yet remoued, vpon opinion conceiued of ſome other order therein to bee taken by her Maieſties Viſitours. In the other wherof, ſauing for an vniformitie, there ſeemeth no matter of great moment, ſo that the Sacrament be duely & reuerently miniſtred. Yet for obſeruation of one vniformitie, through the whole Realme, and for the better imitation of the lawe in that behalfe, it is ordred that no aultar bee taken downe, but by ouerſight of the Curate of the Church,

Church and the Churchwardens, or one of them at the least, wherein no riotous or disordred maner to be vsed. And that the holy table in euerie Church bee decently made, and set in the place where the aultar stoode, and there commonly couered as thereto belongeth, & as shall be appointed by the Visitours, & so to stand, sauing when the Communion of the sacrament is to be distributed, at which time the same shalbe so placed in good sort within the Chauncell, as whereby the Minister may be more conueniently heard of the Communicants, in his payer and ministration, and the Communicants also more conueniently, and in more number communicate with the saide Minister. And after the Communion done, from time to time the same holy Table to be placed where it stoode before.

The Sacramentall bread.

Item, where also it was in the time of King Edward the sixth, vsed to haue the sacramentall bread of common fine bread, it is ordered for the more reuerence to bee giuen to these holy Mysteries, being the sacraments of the body and blood of our sauiour Iesus Christ, that the same sacramentall bread be made and fourmed plain, without any figure thereupon, of the same fineneſſe and fashion round, though somewhat bigger in compaſſe and thickeneſſe, as the vsuall bread and wafer, heretofore named singing cakes, which serued for the vse of the priuate Masse.

The fourme of bidding the prayers to be vsed generally in this vniforme sort.

We

E shall pray for christs holy catholike church, that is, for the whole congregation of Christian people, dispersed throwout the whole worlde, and specially for the Church of Englande & Ireland. And herein I require you, most specially to pray for the Queenes most excellent Maiestie, our soueraigne Ladie Elizabeth, Queene of England, Fraunce, and Ireland, defender of the faith, and supreme gouernour of this realme, as well in causes Ecclesiasticall as temporall. You shall also pray for the Ministers of Gods holye worde and Sacraments, as well Archbishops and Bishops, as other pastours & Curates. You shall also pray for the Queenes most honourable Counsell, and for all the nobility of this Realme, that all and euerie of these in their calling, may serue truely and painefully to the glorie of God, & edifying of his people, remembring the account that they must make. Also, yee shall pray for the whole commons of this Realme, that they may liue in true faith and feare of God, in humble obedience and brotherly charitie one to another. Finally let vs praise God for all those which are departed out of this life in the fayth of Christe

and pray vnto God that we haue grace for to direct our liues after their good exãple, that after this life, we with them may bee made partakers of the glorious resurrection, in ꝑ life euerlasting.

And this done shewe the holy dayes and fasting dayes.

ALl which and singular Iniunctions, the Queenes Maiestie ministreth vnto her clergie, and to all other her louing Subiects straitly charging and commaunding them to obserue and keepe the same vppon paine of depriuation, sequestration of fruites and benefices, suspention, excommunication, and such other cohertion, as to Ordinaries, or other hauing Ecclesiasticall iurisdiction, whom her maiestie hath appoynted or shal appoynt for the due execution of the same, shalbe seene conuenient; charging & commaunding them to see these Iniunctions obserued and kept of all persons being vnder their iurisdiction: as they wil answere to her Maiestie for the contrarie. And her highnesse pleasure is, that euery Iustice of peace being required, shal assist the Ordinarie, and euerie of them, for the due execution of the sayde Iniunctions.

FINIS.